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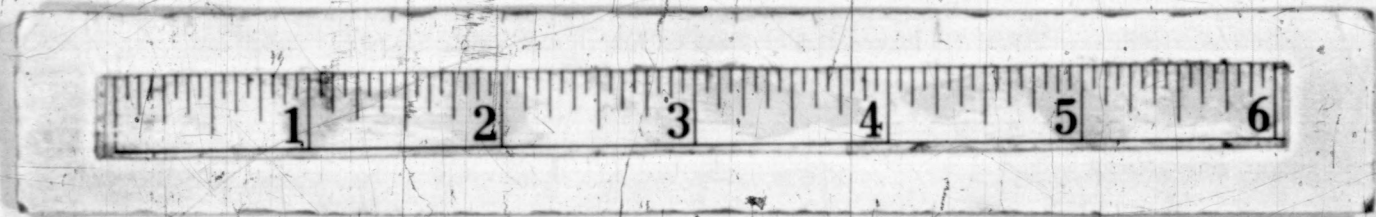
SOUTHERN BAPTIST CONVENTION

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VOL. IV, NO. 8.

On Christmas day, in the great city of New York, a city over two hundred miles north of the "Mason and Dixie" line, a city of great newspapers, splendid schools and fine churches,

Race Riot in New York.

the whites and blacks fought to a finish—that is until the whites ran. They used pistols, knives, clubs, stones, bricks, dirt, razors, and anything they could lay hands upon. We have looked over the lists of casualties for the holidays in all the papers, and nothing comparable to this riot in New York City, occurred anywhere in the dark and barbarous South, on Christmas day. We are sure our northern friends will never hear of this New York, Christmas day fight between the whites and blacks; but if it had occurred "down South," it would have not only filled all their papers, but furnished themes for all their Sunday morning pulpits. Indeed the world is still round, and mighty funny!

Dr. Dabney, president of the University of Tennessee, delivered an address before the Southern Educational Association at Columbia, S. C., during the Christmas holidays, on Education in the South.

A Good Showing.

The Doctor presents the figures to show that with all our boasted progress, we have today in the South more illiterate white people than we had fifty years ago! He says and proves, that "Taking the people altogether we have made no progress in lifting the dark cloud of ignorance from our own race." The percentage by States, among our own native Southern white people on this earth, for the year 1900, shows that in Virginia the number of white males over the age of 21 who cannot read to be 12.5; North C. 19; South C. 12.6; Georgia 12.1; Alabama 14.2; Tennessee 14.5; Kentucky 15.5, while in Mississippi it is only 8.3. This will be pretty rough on those of our citizens who, if they have not been able to trace their pedigree back to some of the first families of Virginia, count themselves very happy if they can locate themselves fairly well up in the second. We have always been proud of the fact that we were born in Mississippi; but now, since it is proved to a mathematical certainty, that we have 4.2 more intelligence per head than is found in the Old Dominion, we are very proud of the land of our birth indeed. The sun of intelligence shines very bright in our Mississippi homes today, we thank you! Hurrah for Mississippi! While she has been counted the poorest of her sister in mineral wealth, having scarcely any at all; yet she has been enabled to make such an investment in churches and schools, as at

the dawning of the twentieth century to stand at the very head of the column in the general intelligence of the citizens. But we must push our work of education until there shall not be found a white man, nor black one either, in our State who cannot read and write.

It must have been an Irishman, it is said, that went to his priest for confession and absolution. As he was kneeling by a chair while the priest went out of the room, he discovered a gold watch in the chair, which was too much for Pat, and into his pocket the watch went. Returning, the priest asked him to name the sins for which he wished absolution.

Excuses For Sinning.

"Father," said Pat, "I have stolen, and what shall I do?" "Restore," said the unsuspecting priest, "the thing you have stolen to the rightful owner." "Will you take it?" "No, I shall not; you must give it to the owner." "But he has refused to take it." Then it is your own. Having finished his confession and gotten absolution, Pat made the sign of the cross, and departed in all good conscience.

We laugh at this story; but is there not a great deal in it true to life? It might be very humiliating to some of us to know just how many of us and how often, while we reverently confess our sins to God, are unconsciously, at the very same time, almost, planning another and greater sin, and diligently at work getting up an excuse for it. Were we to give the time and energy to pushing the Master's kingdom, that many of us now give to framing excuses for its neglect, how much more rapidly the millennium might speed on its way. "Keep thy servant also from presumptuous sins," is a good prayer for us all even today.

That person who has an inheritance of this article is indeed unfortunate. Sensitiveness and sensibleness have the same root, but they do not mean the same thing. They start at the same place, but do not even run parallel. Their terminations cause them to diverge, from the starting point. Their meanings are almost opposite. A sensitive person cannot be a sensible person. It may be said of sensitiveness that,

1. It is an advertisement of weakness. It is the very essence of selfishness, and selfishness is weakness, as unselfishness is strength. A person who is so self-conscious as to be looking out for slights will expend all his energy in guarding himself, and have nothing left to give to the world.

2. It renders one miserable. One who is in mortal dread of slights will always find them, either real or imaginary, and an

imaginary slight is always worse than a real one.

3. It prevents enlargement of heart or mind, and is a formidable obstacle in the way of aggressiveness or success. It is contractive and restrictive on one's self. It is depreciative of one's worth, suggesting to others that it requires all of his stock in trade to take care of his little self.

It is true no one can afford to be reckless of his appearance, bearing or performance in society or business. Having given proper care to himself, he should proceed upon the idea that all will accord to him all he is entitled to.

4. It suggests to us that the person is over-rating himself, and is disappointed that others do not place the same estimate upon him as he has fixed.

In 1862 early in March this historic gunboat was begun at Memphis, but the city being seriously menaced by the Federal fleet and army, before much progress was made on the boat, the hull was towed to Yazoo City, and from timber from the neighboring forests, the Arkansas was constructed under the supervision of Lieut. I. N. Brown, a graduate of the Naval Academy at Annapolis. It was 100 feet long, carried ten Parrot guns, and the inadequate engines were taken from a steamboat. The sides were heavily iron-clad and almost cannon-ball proof. This wonderful craft was manned by 100 men wholly untrained to naval service or the use of big guns.

The navy yard in which the Arkansas was built was the only one in Mississippi, and was located on the east bank of the Yazoo river, about where the Southern boundary of the city now is.

Early in July the boat was completed and ordered to Vicksburg. After a heroic encounter of a Federal fleet of thirteen gunboats, and at the same time, under heavy fire from siege guns and mortars, the Arkansas landed at the wharf at Vicksburg, having sunk the Benton, one of the Federal gunboats, and disabled others. In this engagement five men were killed, and four wounded, among the latter was Capt. Brown.

Captain Brown being disabled, the Arkansas was sent late in July under command of Lieut. Stevens to Baton Rouge, La., then occupied by the Federal forces. Attacking and doing much damage to the naval fleet, the engines of the Ram gave way and under heavy fire of the Federals, this wonderful little war machine sank to the bottom of the Mississippi river.

The Yazoo City Sunday Morning News has the credit and responsibility for the above facts.

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T. J. BAILEY, EDITOR AND MANAGER.

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Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of twenty-five words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

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The Past.

The past is a great store house, rich in variety and unlimited in abundance. It is, through the medium of memory, accessible and available to all, and all are making draughts upon it, some more, and some less; some extracting the sweets for the enrichment of life and others the acerbities for the embitterment of life.

One should be altogether as careful in selecting from the past for incorporation into his life as he is in gathering and culling from the present. There are many memories of the past that should not be cherished for a moment. They are as so much poison to the life. The habit of dismissing from the mind all irritating and embittering recollections should be rigorously practiced. The past should be carefully sifted, and only those memories which are pure and ennobling to character should be indulged. And those things which are pleasing and exhilarating should be dwelt upon with much discretion. Even successes are to be thought of in moderation. Living too much in the pleasant things of the past would prove a source of enervation and obstruction, of hindrance instead of helpfulness. So naturally we hear the apostle exhorting the early Christians in this impressive language: "Forgetting the things which are behind." The past, in its reverses or achievements, must be thought of but sparingly, or the indulgence will prove hurtful generally.

To dwell too much on the past affects a person with that kind of blindness which will permit him to see but little good in the present and small hope for the future. We know a brother who would be a great factor in bringing things to pass, but unfortunately for him and the present he lives pent up in that eventful period between 1860 and 1865. He is not much interested in present affairs, and his star of hope for the cause of our Zion and the country is sinking low in the western horizon. We also know a brother who, some thirty years ago, became offended at his church

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New Year's Suggestions.

It is a good thing to make good resolutions; it is a better thing to keep them when made. The first day of the new year is the time when some of us do make new resolutions, and more of us reset the old over in our minds.

We have just looked over a long list of these new year resolutions. A famous pastor resolves not to let the war and trivial things crowd out the more remote and eternal; a successful merchant resolved to take the last clause of Heb. 11-6, as the key note of his life—look it up, it will do you good; the Governor of an eastern State resolves to wear a cheerful face and not to burden others with his sorrows; a popular writer for children resolves not to let a Child's question or letter go unanswered; a college president resolves to think of duty and not consequences; to work diligently now and not dream of what he may do in the future; the author of "The Man with the Hoe," Mr. Markham, resolves to seek not his own but common good; Another resolves not to contract debt; the author of "Peloubet's Notes" resolves to be a little farther along tomorrow than today. But what about your resolutions? It has been suggested that we might go more into detail, and resolve to be faithful in the little religious duties of life—go to our own church every time it is open for service; take a full hand in every collection for the furtherance of the cause of Christ; as a pastor, have a kind word to say to all the people, and as a people, a kind, helpful word to say to our pastors; attend to all our church duties promptly and cheerfully; read THE BAPTIST and have your neighbors to do likewise; and above all things, neglect not the Word of God which is able to build us up and establish us in every word and work of God.

The Virtue in Majorities.

[From the New York Evening Post.]

The important question whether "the sun do move" is soon to be settled. Some years ago, it will be remembered, the late Rev. John Jasper, of the Mount Calvary Colored Baptist Church, in Richmond, Va., maintained against all comers the thesis that "the sun do move." During his lifetime his dictum was accepted in his flock, so the report says, without much question; but since his death divisions have arisen among the brethren. The older men have held belief in the tenet to be the mark of orthodoxy, while hot-headed and presumptuous youths have declared that according to the latest scientific authorities, the moving is done by the earth. Finally, an agreement has been reached to thresh the matter out in debate. When all the matter on both sides have been presented, the members of the church will take a vote and thus determine, once for all, the real relation between the sun and the earth.

The case is not unlike that of the Rev. Dr. Wm. Heth Whitsitt, which greatly disturbed some Southern Baptists a few years ago. Dr. Whitsitt, who was President of the Southern Baptist Theological Semina-

ry at Louisville, wrote an article in which he declared that, as a result of his historical investigations, he believed that some of the Baptists of the Seventeenth century practiced their rite by pouring rather than by immersion. Indeed, he thought it probable that Roger Williams himself, who is regarded as the father of the sect in America, was not immersed. Thereupon the average man, unskilled in the niceties of theological discussion, remarked that, since Roger Williams has been dead more than two hundred years, and since the Baptists were now immersing to their heart's content, the interest in the question was purely academic. Indeed, such was the attitude of most Northern Baptists.

The Southern Baptists, however, did not let Dr. Whitsitt off so easily, for the South is still the stronghold of the so-called "Hardshell" Baptist. The extreme "Hardshell" clings firmly to the dogma that since the days of Christ there has been a sort of apostolic succession of immersions; and that unless a man is immersed by a man who has been immersed by a man who has been immersed in this sacred line that runs back to the founder of Christianity, he can not go to heaven. Now the majority of Baptist churches in this country trace their descent from the church founded in Providence by Roger Williams. If Roger Williams was not immersed then there was a break at that point in the chain of immersions, and most of the Baptists in this country were on the primrose path to the everlasting bonfire, whither all their predecessors in the church must inevitably have gone already.

Obviously, the situation called for prompt and vigorous action. No humane man would hesitate for an instant to take the steps necessary to save from eternal perdition not merely himself, the wife of his bosom, and his children, but also a long line of ancestors. Accordingly, when the Baptists of the South held their stated conventions and conferences, they voted almost unanimously that Roger Williams had been immersed. Having thus, by the simple application of our American theory that the majority is right, extricated themselves from the danger of damnation, they were free to visit their wrath upon the man who had wantonly imperilled their souls, and they forthwith demanded his resignation. Finally, under the stress of continued attacks, Dr. Whitsitt decided that the interests of the Seminary required him to resign.

One of the chief figures in this same controversy made another interesting application of the accepted theory of the majority. The story is told of one of Dr. Whitsitt's bitterest opponents, a professor in the Seminary. He was, it is said, chosen to the position, not on account of his learning, but because he had been a "hustling" and successful pastor. He remarked one day in the lecture room:

"Innate ideas, as we doubtless all understand, are ideas which are not born in us, but which we derive from experience."

"But," protested one of the students, "I always thought that it was just the other

way; that innate ideas are those which are inborn."

"My dear sir," replied the Professor, "just examine the derivation of the word and you will be convinced of your mistake. NATUS is the Latin, BORN, and IN is the negative prefix which we see in so many words, like INDESCRIBABLE, INDELIBLE, and INDUBITABLE. Therefore, INNATE, from INNATUS, means NOT BORN, NOT BORN IN US."

"But," continued the protestant, "I'm pretty sure I've seen the word used in the other sense."

"Well, let us see what the members of the class think. All who think that INNATE means BORN IN US raise the right hand."

The protestant lifted a solitary hand.

"All who think it means NOT BORN IN US raise their hands."

The rest of the class responded.

"There," said the Professor, as he sank back in his chair with a sigh of satisfaction at his triumph, "that proves it."

Who Is the Man?

The above is an article that recently appeared as an editorial in the New York Evening Post. The managing editor says that the information in that article came "through a member of the Board of Trustees of the Southern Baptist Theological Seminary." And this statement was published.

Unwilling to believe that any member of the Board was capable of such a performance, and wishing to vindicate them from the imputation Dr. T. T. Eaton sent a letter to every trustee asking for his denial of any responsibility for that article. Most of them responded promptly, and now all but seven of the sixty-two have sent in denials. Here is an alphabetical list of the trustees, and those who have sent in denials are marked with an asterisk:

THE TRUSTEES.

*Bush, J. C.	*Lindsay, W. C.
*Bush, T. G.	*Marsh, R. H.
*Caldwell, J. G.	*Marvin, J. B.
*Carroll, B. H.	*Middleton, J. A.
*Connelly, E. L.	*Millard, J. W.
*Covington, F. P.	*Mitchell, John.
*Cox, W. F.	*Miller, Geo.
*Dillard, J. W.	*Norther, W. J.
*Dunaway, T. S.	*Norton, G. W.
*Durst, W. L.	*O'Kelley, T. W.
*Eaton, T. T.	*Perry, J. W.
*Edmunds, R. H.	*Peter, Arthur.
*Felix, W. H.	*Ramsey, D. M.
*Forrester, E. J.	*Rowe, A. V.
*Freeman, A. D.	*Ryland, C. H.
*Gheens, C. W.	*Smith, Julius C.
*Greene, J. P.	*Smith, W. H.
*Haralson, Jon.	*Smith, W. R. L.
*Hatcher, W. E.	*Sproles, H. F.
*Headen, R. B.	*Stackhouse, T. C.
*Hickman, H. H.	*Stakeley, C. A.
*Holt, A. J.	*Taylor, C. E.
*Hudson, J. H.	*Thomas, A. J. S.
*Humphreys, T. J.	*Thornhill, L. R.
*Hyde, G. W.	*Tichenor, I. T.
*Judson, C. H.	*Tribble, H. W.
*Kemper, J. P.	*Tucker, J. H.
*Kilpatrick, J. H.	*Tyler, James E.
*King, E. E.	*Warder, J. W.

*Landrum, W. W. *Willingham, C. B.
*Levering, Josh. *Woodruff, W. W.

The responsibility seems to lie with one of these seven who have not responded. There are five things that we feel should be said in these columns: 1. The judgment displayed in writing the article is of very poor quality; 2. The spirit is malicious; 3. The intelligence is below mediocrity; 4. Some one of the men, who have been placed by their brethren in this position of honor and distinction, has proved himself unworthy the confidence reposed in him; or, 5. The editor of the *Evening Post* has prevaricated. And it should be added that there is just about as much falsehood and ignorance in the above article as could well be packed into so small a compass.

We are not surprised but much gratified that the trustees from Mississippi, Drs. Rowe and Sproles, are above such flings as are contained in the article. Indeed, with Dr. Eaton, we cannot yet believe that any one of the sixty-two is guilty of furnishing the data for the article.

We hope the instigator of the article may be identified. This thing of hiding behind the stump and using dangerous firearms on the innocent passer-by should be stopped. Once before by such a course on the part of one of our brethren much trouble was brought on. Let it cease.

"Why any trustee should decline to deny, we cannot say; but we are still unwilling to believe that any trustee is guilty in this case. A man who would so grossly and gratuitously misrepresent his brethren, would not hesitate to misrepresent himself as a trustee, though he was not one."

Notes and Comments.

One-third of the entire area of the United States, exclusive of Alaska is public lands.

West of longitude 98 is styled "arid America," and east of this parallel "humid America." This parallel cuts through North and South Dakota, Nebraska, Kansas, Oklahoma and Texas, leaving over half of Texas arid.

It has been found necessary to issue a second edition of Dr. E. Y. Mullin's opening address on "The Task of the Theologian of Today," it can be had free of charge upon application, and it will be sent shortly to those who have applied but have not received it. Write him at Louisville, Ky.

The Century Building, situated on the north side of Capitol street near the First Baptist Church, is five stories high and comprises 58 rooms at the front, used now for various kinds of offices. The rear portion of the building was erected for an opera house, and is, we suppose, as well fit up for the purpose as any in the State.

Mr. W. J. McGee, the architect and builder, began work on Nov. 23, 1900, and completed the building on Oct. 3, 1901, being nearly one year in building it. The cost of building was \$42,000.00. The cost of building including lot and furnishings complete was \$78,000.00. This is the only five story building in Jackson, and is an ornament to the city.

The Life of Christ. A Sketch.

BY A. J. AVEN.

A Foreword.

In presenting this sketch I lay no claim to original investigation. I have prepared it with the sole purpose that it may aid the young people to fix more definitely in their minds the story of our Lord's sojourn on earth. I trust that all who read it will do so with an open Testament and a good map of Palestine before them. I have used Stevens and Burton's Harmony of the Gospels as a guide in chronology. I have intentionally avoided the use of quotation marks, as the quotations are self-explanatory. With this word of explanation I send forth this sketch, praying God's blessings upon its mission.

PART I.

The Political Situation.

In Rome there used to stand a temple known as the temple of Janus. In time of war this temple stood open, indicating that the god Janus had gone out to the assistance of the Romans. In time of peace the temple was closed, indicating that the god, the safeguard of the city, might not escape. It is said that this temple was closed only three times during the long period of about seven hundred years, from the reign of Numa, its founder, to the reign of Augustus, who brought under his dominion all the then known world, and established universal peace. Such was the political condition, and such the proud monarch, when our blessed Lord left his heavenly abode to dwell among men.

Birth of Jesus: It was Caesar Augustus who sent out the decree that a census should be taken throughout all his dominions. This act required that every one should go to his native city, or, to speak more definitely, to the city of the family whence he was sprung. So Joseph and Mary went up from Galilee out of the city of Nazareth, into Judea to the city of David called Bethlehem, because they belonged to the house of David. It was while Joseph and Mary were at Bethlehem, discharging the civil requirements of their government, that Mary's days were fulfilled, that she should be delivered, and also that the day of the prophetic promise had come, her first-born and the world's greatest born, was brought forth, wrapped in swaddling clothes and laid in a manger, because, forsooth, there was no room for the babe at the public hotel.

The Angels and the Shepherds. Luke 2:8-20. Abiding in fields adjacent to the blessed city were shepherds watching their flocks at night. In the calm, stillness of the night, suddenly an angel of the Lord stood by them and the glory of the Lord shone about them. The angels, seeing the shepherds sore afraid, quieted their fears with the announcement: I bring you good tidings of great joy which shall be to all the people; for there is born to you this day in the city of David a Savior, which is the Christ, the Lord. And this is the sign unto you: You shall find a babe wrapped in swaddling clothes and lying in a man-

ger. And suddenly the heavenly host sang out, Glory to God in the highest, and on earth peace among men in whom he is well pleased. Immediately the shepherds rose up, hurried to Bethlehem, where they found Joseph and Mary, and the babe lying in a manger. On hearing the shepherds relate the story of their experience, all wondered, but the mother pondered all the sayings in her heart. And the shepherds returned glorifying and praising God for all the things that they had heard and seen, even as it was spoken unto them.

Two Pictures.

ROBERT MORRIS RABB, B. A.

I desire to hang up two pictures in the chamber of my reader's imagination. Will he look at them, and mark their contrast?

"The dream of Erasmus was at last realized. A translation of the Bible had appeared which the weaver might repeat at his shuttle and the ploughman might intone at his plough." The edition of 1540 was called the Great Bible, and there was prefixed to it a preface by Archbishop Cranmer; and from this circumstance the Great Bible is often, but improperly, called Cranmer's Bible. "This is the Bible appointed to the use of the churches." This Bible was sold at 13s. 4d., "unless Cromwell would give the printers exclusive privileges, when it might be sold for 10s." This would represent a much larger sum in those days than in ours—about the value of \$6. "The story of the supremacy," Mr. Green says, "was graven in its very title-page. The new foundation of religious truth was to be regarded throughout England as a gift, not from the church, but from the king. It is Henry on his throne who gives the sacred volume to Cranmer, etc. Cranmer and Cromwell can distribute it to the throng of priests and laymen below. The Bible was formally adopted as the basis of English faith." A copy of Coverdale's translation was chained to a desk or pillar in every cathedral and parish church. The joy of the common people knew no bounds. Ability to read was looked upon as the most enviable of acquisitions, and knots of people stood all day long to hear read to them in their own tongue the wonderful words of God.

The next stage in the history of the English Bible was the appearance, in 1550, of the celebrated Geneva version, which became the household Bible of the English middle classes for at least two generations.

The influence of the Bible and the revolution it effected in the mind and character of the English people have been thus eloquently described by Mr. Green: "No greater moral change ever passed over the nation than passed over England during the years which parted the middle of the reign of Elizabeth from the meeting of the Long Parliament. England became the people of a Book, and that Book was the Bible. It was, as yet, the one English book which was familiar to every Englishman; it was read at churches and read at home, and everywhere its words, as they fell on ears which custom had not deadened to their force and beauty, kindled a

startling enthusiasm."

This long quotation is taken from Gregory's "Puritanism in the Old World and in the New." It is a picture of a nation's awakening, under the influence of the Holy Book.

Let me present another picture:

In a great American university, with millions of endowment, there is sitting in a class-room the President of the university with a class of about thirty men; most of the men are beyond the age of 25, and some are beyond 30. One of the men, a Mr. Smith, is reading a paper on the Elijah and Elisha literature. No particular attack is made upon the Elijah narratives, but when he comes to the Elisha narratives, it is different. Hear him: "So much legend is mixed with the Elisha literature that it is impossible to decide what is trustworthy in this literature, and what is not." The paper finished, one of the men in the class asked, "How do you know, Mr. Smith, that part of that literature is legend? By what means do you decide that it is legend?" Mr. Smith declines to answer. Then the President of the university takes the question up: "We decide such questions by the critical judgment; Elisha seemed to work miracles for pastime; such a thing does not seem reasonable." Only one man in the class—the one who raised the question—entered a protest against this arbitrary treatment of the Book that revolutionized England, and made our Christian civilization a possibility; and *think*.

Let your eye rest on these two pictures, while you think—and pray.

Letter From Texas.

I left my field of labor on the 17th and came to Texas to spend the holidays with my children. I hope to resume my work by the 15th of January. This has been a great year for Texas Baptists—great revivals in all parts of the State. Notwithstanding the wide-spread division and fierce conflicts among our Baptist people, yet the Lord God Omnipotent reigns, and the Gospel is the Power of God unto Salvation. I presume that when Paul and Barnabas had their sharp contention over John Mark, and separated, that the work of the Lord went on just the same. The Baptists of Texas for years have been in fierce conflict over men and measures, yet the Lord has been accomplishing the purpose of His grace in the salvation of thousands of men and women. I feel that we ought to stop, think and pray the Lord to forgive our follies, and cease doing so many foolish things. I have been grieved and mortified over the divisions among Texas Baptists ever since I came to the State. While I labored here I sought to "follow peace with all men," and when I return to Texas I shall do the same thing. I have no taste for wrangling among the people of God.

Truly,

H. L. FINLEY.

Men cannot see the good when the mists of passion are on the windows of the soul.—Ram's Horn.

Occupy and Hold.

One of the great faults of Baptists is they are too slow to "occupy" and too ready to suffer "slackness." Many a field has been neglected till occupied by other denominations, and not a few have been abandoned without a struggle. There is an occasional honorable exception.

Among the notable exceptions are Atlanta, Georgia, and Meridian, Mississippi, though the latter has let something slip. Lauderdale was a Baptist county before Meridian was a town, and one of its oldest religious organizations is the First Baptist Church of this city—constituted as the "Oakley Valley," 1839.

The first high school in Meridian was the Female College established by Elder J. B. Haberlin, and which attained to considerable proportions and large influence. But, Baptist like, the opportunity to perpetuate the institution was not sufficiently improved, and it passed away.

In the matter of churches we have done better, but not by colonizing or branching out. Of the seven white, only one was started by members of the First Church, and that drew four-fifths its strength from Calvary. It is imagined by some that the latter church was dissolved, but not so, it simply moved to West End and changed its name to 41st Avenue.

This is stated to show that as a denomination we have not lost ground, so far, except in educational matters—i. e., in what is called secular. The Methodists have gotten the lead in the school affairs, now, and this gives an impetus to greater success in Sunday-school work. Their system helps them to both occupy and hold; "yet there is that scattereth and yet increaseth," as exemplified in Baptist growth and extension.

There is a disposition among our people, often, to judge work by its immediate seen results. They are discouraged because the benefits are not apparent; forgetting that we must leave that to God. On the other hand, we should not "disperse the day of small things." Small churches generally do the best work, and country Sunday-schools start some of the best ministers and missionaries on their way. A better motto it would be hard to find: "Lay hold and hold on."

L. A. DUNCAN.

The Need of the Churches.

BY J. R. NUTT.

There are many things that our churches need that that they have not got, and they have many things that possibly they ought not to have.

But there are some things that a church must have—that are absolutely necessary to its growth and development. The first thing I mention is a wide-awake pastor—a pastor that is not afraid of a large gathering. One that is filled with the Spirit of Christ—one that has a clear conception of God's eternal truth. One that loves his Bible better than any other book. One that is not afraid to tell the truth as it is revealed to him in God's word.

Then again many of our churches that are doing little or nothing for the cause of Christ, may be in need of pastors who live on their knees—pastors who live with God. It is a significant fact that the pastor who talks a great deal with God has very little trouble in talking with men. The man who talks with Christ and hears his gentle voice can come before his people and with his earnest words stir their minds and hearts, and from the holy of holies give them bright glimpses of the eternal beyond and move them to higher and nobler things.

I offer this suggestion as a solution to the great question now before Southern Baptists. Give to those non-co-operating churches pastors whose souls are ablaze with love from God's altar and you solve the question at once. All of these churches have pastors, or at least most of them. Why then do they not give to missions? The trouble is, the pastor never preaches on missions and many are the Christians in our churches today that do not know that thousands of men and women are dying without a knowledge of Christ. A brother said to a visiting preacher once: "These people like you very much, but don't say any thing about missions or they will not like you any longer." The trouble with that brother and that large country church was, that the pastor was afraid to open his mouth on the subject of missions.

I attended a church conference in one of our large country churches not long ago, the pastor said to that church of three hundred members, that the Association had asked them to raise twenty-five dollars for missions. He said that he did not know whether they could raise it or not, but they possibly would try. A church of Jesus Christ, with that many members, ought to take it as an insult from any pastor who would talk to them in any such a way. To my certain knowledge there was one member present who could have paid every dollar of it and would have felt better after it was over. The trouble is, that church was without a pastor. It had only an excuse.

May God give to our churches pastors filled with the Spirit of the Master. Men that are able and willing to lead them on to higher things in the cause of Christ Jesus our Lord.

Louisville, Ky.

Short Talks about Good Health and Character Building.

BY G. T. HOWERTON, M. S.

Death Rate Decreasing. By Uncle Sam's figures we are getting to be a better people. In 1890 the average of human life in the United States was 31 years. Now it is 34 years. This is good. Let us take courage and go on with the good work. Let us not stop until every child knows the laws of life and is willing to obey them. They are easy and simple. God would not give us so precious a thing as life and then make it hard for us to learn how to use it—how to preserve it. If we can only get back to first principles, to Bible ways, we may please the Lord again with long life. Let

us join David in singing "With long life will I satisfy thee," instead of joining the pessimistic dyspeptics in singing, "This world's a wilderness of woe." If preachers would only preach the duty of health, and show how it comes from obeying God's laws instead of talking about God's "taking away" our infant children to convert the hard-hearted parents, if they would point with pride to the physical life of Abraham, Isaac, Jacob, Moses, Christ, and teach people how to live physically as these men of God lived they would help us much.

An Awful Waste of Human Life. Going back to the census again we can get some lessons. Of 1,475 people who died in New York city more than 400 died under one year old, and more than 600 never reached their fifth birthday. *Think of it!* Nearly half of our civilized and enlightened population die in infancy! If the children of Israel had suffered such mortality, I guess Pharaoh would never have become afraid of them. Among these 1,475 deaths only eleven per cent lived to be 65 years old. Yet a man ought to do his best work after he is 65 years old. Joseph did, Moses did, Gladstone did, the Adamises did, Peter Cooper did, we all could, if we had known how and started in time.

Let Us Get Back to the Bible Way. Now is a good time for preachers and Sunday School teachers to impress on the people the Bible way of living—physical living as well as spiritual living. Let us hear the Moses way, the Daniel way, the Christ way. They had no strong drink, no tobacco, no patent medicines, and little sickness.

How About This? Here lies before me a religious paper with a long article headed "What shall we eat to keep healthy and strong?" How do you suppose that question is answered? The writer does not go to the first chapter of Genesis for the Edenic bill of fare, nor to the law of Moses. He does not contrast the manna of God with the flesh pots of Egypt. Oh no! But he says, "Nervous persons, people run down in health and of low vitality, should eat plenty of meat; and then after each meal take one of —'s Dyspepsia Tablets." Of course this is an advertisement. But should religious papers print such advertisements? Next to strong drink, tobacco and intemperate eating, the patent medicine compounds are responsible for more of the songs of woe than any other one thing. Should not editors of all papers warn the people against violating a law of nature and of God, in the hope that they may go to —'s Dyspepsia Tablets, or —'s Pink Pills for Pale People, or —'s Little Liver Looseners, and get immediate relief?

A Religious Duty. Christians can take advantage of their Bible and give us some great and good help. Will you not do it? Will not every preacher who reads this help to teach the Bible doctrine of "long life" as satisfying God?

If God puts you to a hard school it is because He has a great work for you.—Ram's Horn.

Way Notes.

It has not been so long since my last that I should have forgotten just where I left off, but the time between that and the present has been completely occupied by persistent and constant work. So much so that "I have," as the preacher used to say, "lost the thread of my discourse" for which I beg pardon, should I happen to repeat myself.

It is my custom to preach every Sabbath or hear preaching. So the first Sabbath after my last letter—well as I remember—I was "caught" so far out in the woods from any preaching service, that, to have service at all, I had to "make" an appointment at a district school house. This I did, and it has been a long time since I enjoyed preaching to a more delighted and attentive congregation. The piney woods folk are a good people and they enjoy the "old, old story" very much, when rightly told.

After that I gave the following week to that "neck of the woods" between Brooklyn and Augusta, and Augusta, Hattiesburg, wherein I placed many a paper—THE BAPTIST—and was cordially received, everywhere. My "plan" was to reach Hattiesburg by Thanksgiving day and hear the sermon by the Baptist Bishop, of that little city—Bro. McMillin, but failed to do so.

When it was apparent that this could not be done, it was suggested that "we country folks" have a Thanksgiving, and so we did, near Brown P. O., in Prospect Church, and a fine day we had. The first of its sort in the woods, since the days of Noah. And they gave quite a handsome little contribution for our orphans, making two collections, cheerfully given by those whose attention was specially called for the first time to this matter.

The next Sabbath I spent with the inevitable and invincible L. E. Hall—late of Hattiesburg, later of Gulfport, then Scranton, but, no telling now where he is—At sunrise—Zion's Hill, by interpretation, six miles east of Hattiesburg, to whose all-round, up-to-date people I enjoyed preaching on 122 Psalm, and 7th verse, very much. This new church and Sabbath-school community is over-halled and packed down, shaken together and running over with spiritual force and practical Christianity.

Thence—Monday morning—I found a shepherdless flock, for Bro. McMillin, who had held this flock so efficiently for the past two years, had gone, and Bro. Trotter, for whose coming this people now were looking forward to with great hope, had not come.

It was my privilege to worship in the week night prayermeeting with these brethren, and it was good to be there. The most largely attended prayermeeting service I have met with for quite a while, but it was partly accounted for, perhaps, in the fact that it was packing and consecration night of the box that was being sent, by the Hattiesburg, Poplarville, Purvis, McHenry, Wiggins, Bonds, Eastabuchie, Ellisville, Laurel, Sandersville and perhaps other churches, to one of our frontier

missionaries, the value of which box was, perhaps, two hundred dollars.

These—Hattiesburg-Baptists are a noble brotherhood—not faultless, or sinlessly perfect, but good, speaking after the manner of men.

I was much pleased to find a number of those—and some of the very best in the town—whose pastor I had the pleasure of being at Kosciusko, Canton, Handsboro and Biloxi, in the more or less recent past, much interested, along with the rest, in the work of their Lord. My several day's stay and work in H., was quite pleasant and—to them at least—profitable, for our already large list of subscribers to THE BAPTIST was greatly increased.

From H. I worked my way to Eastabuchie where I spent the next Sabbath preaching for Brother J. A. Roger's people at 11 and hearing him preach quite an interesting sermon at 7. Bro. Roger's work here has been somewhat arduous the present year, owing to special environments, but he is much in the hearts of this good people and the outlook for the future is bright here. Increasing our subscription list here three hundred fold, I next went to Ellisville, where next to their Lord, our dear, good, O. D. Bowen, holds sway in the hearts of a most excellent Baptist brotherhood, as pastor, just now closing out his eleventh successful pastoral year, in whose good home, and that of his good family, I spent three happy nights. While in the day-time I so worked the town for THE BAPTIST as to put more than twice the number the pastor thought I would into the homes of his splendid people.

My next objective point was Laurel, a village of about 2,000, three years ago, now a little city of 5,000 or 6,000, with several hundred Baptists. Bro. Geo. W. Knight, for the past two years, did a fine work here, and now they are to be led forth into green pastures by our Brother, J. L. Low, of Utica.

We have a goodly number of choice spirits here; they are very hospitable and up-to-date people, but Bro. Low is going to have his heart, head and hands full, but there are great possibilities. Here too, I found a great number of my old members of other days, to whom, with others it was my privilege and pleasure to preach last Sabbath at 11 and 7 * * * Here, also, I placed many a paper.

I should have mentioned above, the fact of my entertainment by Sister Ketler—Sister of Brother Bowen—during my stop-over at Eastabuchie, whose pastor, for several years, I was, at Biloxi, who also is a devoted and intelligent Baptist, who, with her children, has shown me much kindness. But—and I know you all are glad—till 1902, adieu. May the blessings of God be upon the editor and his family, all the readers and their families and all the true children of God through 1901, 1902, even forevermore.

Fraternally yours,

J. J. W. MATHIS.

Faith is the animating soul of practice.—Dr. Arnot.

Where is He?

A short time ago I had the following experience, and God forbid it any more. I had finished the day's teaching as usual. I went to my room, was engaged until dark in the formalities of the next school day when it loomed into my mind that I should have visited, that afternoon, a man who was reported very ill. He lived some 6 miles away.

I spent the time restlessly wishing to hear from him, until I had resolved that the following evening I would visit the sick man and comfort him in his illness. I lingered longer in prayer for him and a sick student of mine that night, on retiring to bed.

I was bothered with a visionary apparition that something unusual was happening. I was so nervous from the unpleasant fore-bodings that I retired two hours earlier than customary, and was soon very sound in sleep. I was aroused by an excited voice that said, "Come quick, Eli is dying and wants you to pray for him." I hurriedly dressed and was in no time on the road to pray for the dying man. En route to him the man who came for me gave me the sick man's story how he had fought death for a day and night and contended that he could not die, would not die, must not die, and could not afford to die. He had spent his time in praying and insisting upon others to pray for him. Getting no comfort from that he then asked them to send for the writer, but alas! for him there was no comfort in any human aid. Just at midnight we reached the dying man. I sat down by his bed-side, took his hand, and between gasps and groans in ejaculated words of broken sentences, he told his ills and asked: "Did you ever have pneumonia, Professor?" Yes. "No, no, not like I have!" No, for I am well, and you can't get well and must get ready to die. "God, forgive me, I can't afford to die. Eli, are you prepared to die?" "No! no! no! pray for me, will God save a poor devil like me?" I held his hand and put the other on the cold dying form that he might know that I was as near him as possible and prayed for him.

He confessed all possible that a mortal could have done. He repented, made me vows that none but God are worthy to receive. But he had no faith, for he often would ask, is it possible for God to save a wretch like me? His shrieks, wails and heart rending cries, were intermittent with many of the following expressions "God have mercy on me a poor dying sinner." "Oh! such suffering God forgive me." "God, what are you going to do with me?" "Jesus Christ, Son of God, why have you turned your back upon me?" "I can't trust in God." "O! what am I to do." For five hours had to witness what pen cannot tell nor mind can conceive.

I tried to lure his soul away to God but there was no change in the least, and all efforts were failures. No soft hand of a loving wife could smooth the furrows of tortuous death from his cold brow. No pathetic words of a devoted sister could appease the begging for help beyond earthly skill. I told him of the dying thief and

how he was saved and how God would in like manner save him.

Ten minutes before his death, I asked: Eli, can you trust in God for salvation? I can't! I can't! No! no! When he was in the very throes of death, I bent low and asked: Eli is your trust in God? He said with a suppressed breath: "Yes." This was the last word he ever said.

Now, dear reader, you have heard of deathbed scenes, but in reading and in narration, I have never confronted anything like this. No picture can be drawn to show others that dying man's image in my mind. To think of a man going to eternity without God! What a pity a man will wait until it is too late to think of death. In this gospel land where a man can hear of God and the marvelous plan of salvation, where a man has to shun the invitations of the Savior to keep from being wooed to accept his loving terms for Bliss and Immortality, why I don't think God's word is lacking for testimony as to WHERE HE IS, who fails to comply with the conditions.

Dear friend, I have no desire to relate the foregoing incident to excite fear of death, but would to God that every young minister could have one such witness, if possible, without the eternal wails of a lost man. I am over the shock so as to talk of the matter, and have no hesitancy in saying, that I am resolved that, I may miss creeds, and popular Theology, but God will see to it that I never fail to tell lost men how to be saved.

CHARLES M. CHAPMAN

A Remarkable Dream.

I am not a believer in dreams, although some dreams are peculiarly mysterious. Just before I entered the ministry I had three remarkable dreams, two of them seem to have been fulfilled in relation to my ministry, the other one remains, and may I be permitted to relate it?

I dreamed that I was taken sick, and died, my spirit left the body, then turned about and looked upon it as it lay on the bed. The feeling I experienced after being relieved of the body is unexplainable. My relatives made great lamentation, and being unspeakably happy, I so much desired to tell them not to grieve for me, and attempted to do so but could not articulate. I remained in the room and saw and heard all that was said and done. Night came on and friends came in to sit up with the corpse. I remained with them and heard all they said. The morning came and the time arrived when the body should be borne to the cemetery some half mile away. I stood by and saw them put my body in the coffin, and take it to a wagon, and then took my place in the procession just in rear of my body. Upon arriving at the grave the body was placed in it, and the grave filled, all of which I observed.

After the burial, the people turned away and started to their homes. I had no desire to return with them, and so remained, and stood by my grave alone. After the people had disappeared, behold the sight. The Spirits whose bodies were buried there appeared. They rushed to me with shout-

ings and embraced me, and we all rejoiced together. We communicated with each other perfectly and were inexpressibly happy. I saw none but happy Spirits, for all I saw were Christians. We had no desire to visit the living upon earth, and did not know, nor did we care to know what was going on among them. Our joy was found in company with each other, which was augmented by the visits of angels every day, who told us joyful things concerning the glory of heaven. Our love for each other was wonderful, and nothing occurred to jar the unity, and so time passed.

One evening an angel came to us and told us that on the morrow at 9 a. m., the Lord Jesus would descend from heaven, and that an angel would sound a trumpet when our bodies would be raised and reunited without spirits, and then we would ascend to meet the Lord. This announcement gave us the greatest joy, and we went into extacies and kept up a shout all night. The morning came and as the hour for the coming of our Lord and for the resurrection drew nigh, we each one stood by our graves in happy expectancy. On a sudden I heard the blast of a trumpet exceeding loud. Instantly I saw the grave dirt fly in every direction, and saw that I was in my body which had been raised and reunited with my Spirit so quickly I did not see how it was done, and looking about I saw that the bodies of all the saints had been raised.

An angel gave the command to ascend, and without the least effort on my part, I saw I was leaving the earth. My body being as light as the air. And looking about I saw all the others ascending. We went up together and in an easterly direction, and at about an angle of forty-five degrees. We shouted as we ascended, and when we were far from the earth, I saw the Lord Jesus descending toward us. He was coming in glorious brilliancy. My heart swelled with profound devotion at the sight of him. Just before we reached the Lord I awaked, and behold it was a dream—and although it was only a dream, I found myself oh so happy, and the joy of it remained with me for many days.

O. D. BOWEN.

Ellisville, Miss., Dec. 14, 1901.

Closing Exercises of Professor J. J. Thornhill's Singing School.

On Saturday before the second Sunday in December, feeling dull and low-spirited, and seeking relief from my depressed state of mind, I wandered over to Salem School house; as David, the sweet singer of Israel, soothed and calmed the troubled mind of King Saul, so the well-trained voices of Professor J. J. Thornhill's pupils, singing the sweet songs of Zion, soon dispelled my gloom and caused my heart to beat with ecstatic joy. Professor Thornhill not only teaches music, but strives, also, to impress upon the minds of his pupils lessons of morality and the important truths of the gospel. After partaking of a nice repast, again entered the school house,

when Professors J. J. Thornhill and Cicero Cunningham, assisted by the pupils and audience, sang some of their choicest pieces.

Mahomet, the False Prophet, denying the possession of souls to women; but fearing that his Paradise would be a cheerless place without the presence of women; peopled Paradise with the Black-eyed Houris. One of the greatest consolations to the Christian is the hope; that his voice perfected by divine grace mingled with the perfected voice of mother, sister and relatives, blended with the voices of angels, will ascend in one harmonious concert of praise to the Lamb of God forever and forever.

R. L. KING.

Thanksgiving.

M. CHANCE.

BROTHER EDITOR:

Centreville is a thriving place, new buildings are going up and the mechanic's tools can be heard on all sides. A splendid oil mill is at work night and day. A delinquent will soon be at work preparing cotton seed for a foreign market and the three excellent gin plants are preparing the fleety staple for market. Centreville is a booming little city and the different denominations are not behind in push, and I may say here that they are a little more conservative than some other places. I believe it is the custom on Thanksgiving day for all to meet at one church for service. This year it was at the Baptist church.

They have a good school here and the teachers put the little folks in line, say 100, and marched them to the church and gave them the front seats, equipped with the coins that go to the unfortunate little orphans at Jackson, Miss.

Centreville is not without its talents, for she has three able ministers that have an eye for all future good. Workmen that we are not ashamed of. Two excellent prayers were offered by our Presbyterian and Methodist brethren, which were full of the spirit of thankfulness to Almighty God for His manifold blessings to us and given in such fervency that gladness prevailed throughout. We all felt that it was good for us to turn out on this occasion. Our national hymn was sung with splendid effect. It fell to Bro. Hall to deliver the sermon or discourse and he handled his subject so well that a good number shook his hand in genuine complimentary style. He went over the history of our government from its infancy up to our time. He made some strong points and thinks that it is left to the Anglo-Saxon race to evangelize the world; and we think he is not far wrong in this, as the history we are making points this way. Another was that America is the balance of power in the world's greatness.

Our National Thanksgiving day is a day in which more prayers are offered up to a living and true God than all the other would combined, and here lies our strength.

The trouble with short-sighted people is that they expect everyone to wear their glasses.—Ram's Horn.

Good Cheer.

The first year of the twentieth century has been a good year for Jackson Baptists. Two events worthy of special note marked our history in the early part of the year—the complete liquidation, with the help of the Baptist brotherhood, of the burdensome debt on the First Church, and the organization of the Second Church. Pastor Price has done fine work and is daily growing in favor with his people. Our associational letters report fifty more Baptists in Jackson than for any previous year, the Second Church having about doubled her membership and the First Church having almost filled up the gap caused by dismissals for the Second. Exclusive of the amount recently subscribed for Mississippi College endowment, the First Church has contributed for all purposes during the year now closing \$6,000.00 in round numbers. The church has had no special revival effort during the year, but we have had a number of professions from time to time. This church is rich in preacher members, having seven ordained preachers in her membership. These brethren are real helpers to their pastor. Our latest addition in this respect is Bro. O. M. Lucas, who is doing most excellent work as field representative for THE BAPTIST. Let me turn aside to say that he is a man in whom dwells an excellent spirit and is withal a capable minister of Jesus Christ. He preached very acceptably for our people of the First Church last Sunday Dec. 29th. Some of our pastorless churches who want a man for one-fourth or one-half time could do a good day's work by calling him. His excellent work for THE BAPTIST, by which he is doing great good, does not preclude him from keeping up his pulpit work, of which he is desirous.

With the help of these good brethren and a noble band of laymen, ably seconded by some of the most excellent women of the earth, the Capital City pastors enter the New Year with hopeful spirits, that 1902 may be the greatest and best year of our history.

A happy New Year to the Baptist brotherhood.
W. F. YARBOROUGH.
December 30, 1901.

From Greenville.

DEAR BROTHER BAILEY:

I have just laid down my copy of THE BAPTIST. I want to congratulate you on the steady improvement of our paper. This copy is splendid. It is a thing of life. It is rich. I laid the paper down with a determination to do my best to get the paper into every home in our church. I am going to make it a point to let you hear from me soon.

I have just footed up the totals for general beneficence for 1901, and find the amount to be \$876.86, distributed as follows:

Foreign Missions.....	\$157 26
Home Missions.....	134 40
State Missions.....	175 50
Ministerial Education.....	24 35
Church Building Fund.....	195 00
Orphans Home.....	112 00

THE BAPTIST.

Mississippi College.....	55 35
Sustentation.....	23 00

\$876 86

This is the result of our systematic plan of monthly collections, both as to the sum total and its distribution among all the objects fostered by the Convention.

By unanimous vote the church adopts the same scheme for the coming year as has been followed during the present. It brings in all the objects and yet gives nine consecutive months to Missions—three to Foreign, three to Home and three to State Missions. The plan has worked well. The growth in the totals for each year has been steady and marked, as will be seen by the following figures:

1898 (the year before the adoption of the present plan of monthly giving).....	\$180 00
1899.....	480 00
1900.....	707 40
1901.....	876 86

The insurance on the recently burned pastor's home and household goods is being promptly settled. The check for the loss on our household goods is already in hand, in less than a month from the time of the fire. We were insured in the Westchester Company, of New York. It is the purpose of the church to rebuild at once.

Our churches and pastors in the Delta have not escaped the spirit of change. Cooper from Belen, Solomon from Clarksdale, Polk from Shaw, Richardson from Belzona, and Cochran from the Delta at large, all in one year, are a serious loss from our Delta force of workers. We need a number of good men to fill these vacancies and to occupy other places that are rapidly opening up.

We are beginning to look to and plan for our next Worker's Conference, to meet in Indianola the last of March. I now lay it upon you, Brother Editor, to make it a part of your plans to be at the Conference. I wish you a happy and prosperous new year.

W. M. BURR.
Greenville, Miss., Dec. 30, 1901.

A Church Constituted.

The brethren and sisters living in the vicinity of Randolph, Pontotoc county, Miss., met at the school house on December 7th, 1901. After a sermon by F. M. Ferrell they proceeded to organize a Baptist church, the presbytery consisting of H. L. Finley, W. A. Rodgers and F. M. Ferrell. H. L. Finley was elected moderator and F. M. Ferrell clerk. The brethren and sisters presented letters. Bro. Finley read the articles of faith from Pendleton's Church Manual, which were endorsed. He then read the church covenant from the same, which was adopted. After giving the right hand of fellowship or recognition by the members of the presbytery, Bro. Finley declared the organization complete.

F. M. FERRELL.

In our modern politics Cincinnatus may be found at the plow, but he generally manages to hear the telephone bell if there is an office calling.—Ex.

Jan. 2,

To Prospective Students of the Southern Baptist Theological Seminary.

The second half session will begin Monday, February 3rd. Classes are so arranged that students can enter with advantage and profit at that time, and pursue their studies regularly with the classes and complete their courses without loss of time. All expecting to enter at the opening of the second half session should be present by February 1st. For information address E. Y. MULLINS, Pres.

Louisville, Ky.

A Christmas Gift From Steens Creek Baptist Church.

For some time I have been trying, under great disadvantages, to pursue a course of study in Mississippi College, and at the same time to support a helpless family. Under such circumstances you may be sure that I am prepared to appreciate any token of friendship.

On Christmas Eve, after deciding that I would have to pass the holidays without being able to gladden the hearts and brighten the faces of my little ones, I received a letter from my dear, true friend, Bro. J. H. Rogers, of Florence, Miss., containing the neat little sum of \$26.00, a gift from the Steens Creek Baptist Church and friends in the community.

And now a letter comes from the noble, consecrated, loving and beloved pastor of the same church, assuring me that he is willing to do all that he can for me, and, best of all, that he and his noble people are praying for me and my family.

It would be impossible for me to express the gratitude of my heart for such kind tokens of love and appreciation, coming, as it does, from the little town that I love to call home—from the community in which I spent the last two years before coming to Clinton.

Fraternally,

C. E. WELCH.

Clinton, Miss.

Following the International Sunday-school lessons, the pupils in the Sunday-schools now break away from their study of the deliverance out of Egyptian bondage and go to the New Testament, to devote six month's study to the Acts of the Apostles. At the expiration of these six months, July 1st next, they will skip back to Exodus for the remainder of the year. We see no rational defense for skipping about in such manner, but believe it would be altogether better to complete the study of the topic begun before taking up another. But the change is made and we are sure those who take interest in the lessons will be delighted with these six month's study in the Book of Acts so full of striking events.

The editor and wife are under obligations to Superintendent Foster and his noble wife for an invitation to dine with them on Christmas day. Circumstances prevented an acceptance of the kind invitation, but it was much appreciated, nevertheless.

A man will never rise in the world by waiting for the flying-machine.—Ex.

1902.

Infant Baptism.

If you have correctly quoted Dr. Boswell in your editorial of last week his position in regard to infant baptism may be summed up about as follows: "Infants are depraved, but not having committed sin they sustain a saving relation to Christ, and are therefore entitled to baptism as all other saved persons, which baptism is a sign and seal of the saving relation. They are not baptized because of any virtue in the act itself, nor are they baptized in anticipation of what they may be in years to come, neither as the outward sign of an inward change."

In connection with this some things suggest themselves to my mind that are hard to understand. For instance, if the baptized infant should live to the years of accountability and commit sin, does it then lose that saving relation to Christ? If so, what becomes of the infant baptism which was only the "sign and seal" of that relation which has ceased to exist? How can it be maintained that the infant baptism, the "sign and seal" of that saving relation to Christ, is perpetual, when the relation itself is not perpetual? Upon the other hand, how can it be held that both, the saved state and the sign and seal of that saved state are perpetual and at the same time escape universalism? But, if I have not misunderstood the Doctor, the commission of sin wilfully, after arriving at the age of accountability, would destroy the saving relation to Christ that had previously existed. Now we are told that they "do not baptize their children in anticipation of what they may be in years to come." Therefore, I conclude, that if the infant arrives at the age of accountability and commits sin, thus losing its saving relation to Christ, and afterwards, through the birth of the Spirit and faith in Christ is saved that it must now have another baptism, since the infant baptism could not answer the purpose in "anticipation of what the infant may be in years to come."

We are told also that they "do not baptize their children as an outward sign of an inward change." Then, in that case, if the child should arrive at the age of accountability, commit sin and be lost, then if it is saved, an inward change is necessary, for our Savior said, "Ye must be born again." Now, since the infant baptism was "not an outward sign of an inward change," it would not apply here. Neither could it, because it is a "sign and seal" of a saved state that did not emanate from regeneration.

In regard to the baptism of adults it may be asked, since there is "no virtue in the act of baptism itself" and those baptized in infancy were not baptized in anticipation of what they may be in years to come, neither was the baptism the outward sign of an inward change, why should the adult convert who was not baptized in infancy, be baptized, and baptism withheld from the adult convert who had been baptized in infancy? Seeing that the two cases are parallel and both persons, prior to their conversion, occupied precisely the same unsaved relationship to Christ.

J. R. SAMPLE.

THE BAPTIST.

Jackson's Great Dry Goods Store JONES BROS. & CO.

Dress Goods.

We have all the new weaves in all the new rich Autumn shades. In selecting from our superb stock you have the satisfaction of knowing that every yard on our shelves was made for the Fall of 1901. We have none from last season.

You can better judge the saving you will make when you see the goods.

DRAP DE PARIS, a very stylish fabric 45 inches wide, in black and five new shades, at, per yard.....

\$1.50

50-inch COVERTS, four new shades—a very desirable cloth—at, per yard.....

\$1.00

THIBET SUITINGS, full 54 inches wide, five new shades, excellent for entire suit—a splendid value—at, per yard.....

\$1.50

POPLIN GRANITE, a new pinhead weave, 54 inches wide, black and 8 new shades, at the popular price of, per yard.....

\$1.15

MELROSE, 36 inches wide, black and all colors; looks like a dollar fabric; special, at, per yard.....

50c

At 50 cents a yard we show splendid values in Flannel suitings, Coverts and Solices.

45-inch satin-finish Prunella, in the leading shades, at, per yard.....

\$1.00

Black Storm Serge, 45 inches wide, 65c value, at, per yard.....

45c

Imperial Black Serge, 50 inches wide, \$1.00 quality, at, per yard.....

75c

Imperial Black Serge, 50 inches wide, \$1.50 quality, at, per yard.....

\$1.19

Black Shark Skin weave, 42 inches wide, \$1.00 quality, at, per yard.....

75c

Black Pebble Cheviot, very fine quality; special value, at, per yard.....

\$1.45

We are showing some very handsome Black Goods in novelties, at \$2 to \$3 per yard.

An esteemed brother writes: "I must congratulate you upon the continued, and very marked improvement in the paper. Of the six Baptist weeklies that come to my study, THE BAPTIST is the peer of any of them and the superior of several. Last week's issue is simply a gem from cover to cover. And the spirit of the paper is so sweet and Christly."

The January "National Magazine" of Boston, will contain the first of a series of articles by Senator Mark Hanna of Ohio, on the career of his friend, the late President McKinley. No other man was so warmly devoted to McKinley or so close in touch with him. These articles will embody the Senator's estimate of his friend's character and life work, and give many interesting incidents of his career. They will be the most widely read and authoritative contributions on this subject, which is of the profoundest interest to all patriotic Americans.

"The National" is a first class American News-Magazine, its stories are strong, its pictures of men and women of the day many and timely, its "Affairs at Washington" unique. Those who are not subscribers can obtain the January number by sending 10 cents in stamps to the W. W. Potter Co., Publishers, 41 West First Street, Boston. Annual subscriptions, covering the entire series, \$1.00.

Dr. E. T. Hiscok, one of the great men of the denomination, died at his home in Western, R. I., at the good old age of eighty-seven years.

Millinery.

Our Millinery Department is in new quarters more roomy and better lighted; but the most important news is of the stock. It is larger and finer than ever. We say, without fear of contradiction, that we show the finest and most beautiful stock of Millinery ever seen in Jackson. At our formal opening, due notice of which will be given, we will show many Hats, direct from the leading millinery establishments of Paris, which will be the first imported Hats ever shown in Jackson.

When you have seen the Department in its new quarters, you'll be glad to know that there is such a Millinery store (for it's really a store in itself) in this city. All the newest, ready-to-wear Hats are now on sale, and you are welcome to see them.

Silks.

Our silk stock surpasses any ever shown in Jackson. Our prices are economic from the fact that we do not observe the general mercantile rule of profit percentage in marking our silks. We are firm believers in the small profit, big business plan. We quote a few from many; will be glad to show you all.

Splendid quality 19-inch Taffeta (not Taffeta-line), in black and all shades. We have never been able before to sell this quality under 69c. Close buying enables us to squeeze the price down to a yard..... 50c
19-inch wash Taffeta; will not split; all shades; worth \$1.00; special value; at, per yard..... 80c
19-inch Twilled Taffeta, all shades; the \$1.00 quality, at, per yard..... 85 cents
We are showing a beautiful line of novelty silks for waist and evening wear, at \$1.00 to \$1.75 a yard.

BLACK SILK.

Splendid quality Black Taffeta, full 36-inch wide, at \$1.00, \$1.25 and \$1.50 a yard.
Guaranteed Black Taffeta, 21 inches wide, 50 cents guarantee woven in Selva; \$1.10 quality, at, per yard..... 88c
19-inch Black Taffeta, at, per yard.....

Mr. John B. Stetson is a member of the 5th Church, Philadelphia, and the main part of the famous hat manufactory bearing his name. This great center of business activity has a pay roll of 2,134 employees. Every week a prayer-meeting is held from 12:30 to 1:30 p. m., attended only by people of the shops, usually from five to six hundred are present. Whatever time is lost by this arrangement is borne by the firm and not by the employees. The company is capitalized at \$8,000,000. This immense concern mingles business and religion in a practical way. Some officer of the company is in charge of these meetings, and often some minister or layman is invited to speak. Mr. W. K. Kripps, formerly connected with the Publication Society at 1420 Chestnut street, was in charge week before last, and Rev. F. S. Dobbins was the speaker.

Rev. O. M. Lucas, fieldman for THE BAPTIST, being at home last Sunday, Pastor Yarbrough pressed him into service for morning and night. He did some good preaching, which was accorded a generous hearing.

Rev. Estol Tull, a student in the Southwestern University at Jackson, Tenn., was a visitor to our city last Sunday.

The American Express Company gave all their employees a \$10.00 Christmas present.

Some of our Exchanges contented themselves by getting out only a half sheet last week.

Rev. J. A. Hackett, D. D.

SERVED WITH CONSPICUOUS GAL-
LANTRY DURING THE CIVIL WAR,
AND A LEADER IN PEACE.

Dr. Hackett entered Forest's
Calvary as a private at the be-
ginning of the civil war, but was
subsequently promoted and
made chaplain to the command.
He has long been identified with
the Baptist ministry, and is to-
day one of the best known citi-
zens of the State of Mississippi.
Dr. Hackett is a resident of Meri-
dian, Miss.

Whilst I live let loving hands twine the
hairs about my head,
Angels may weave the laurel for it when
I'm dead.

This sentiment comes from the
heart after years of experience
and observation, and is deeply
graven thereon. I believe that
every man is better for the
kindly, generous touch of those
about him, and for the flowers
that are strewn by loving hands
along his rugged pathway. They
are a stimulus to all men, and
kind words of approval and just
tribute inspire to loftier ideals
and aid in attaining them. No
man is so exalted but that he
may go a step higher, and there
is no limit to the possibilities of
the brain and soul. Far better,
then, that in their lifetime, our
friends should know that they
are loved and honored, and
should be braced for duty and
suffering by the devotion of loyal
hearts.

So, then, there will be no in-
fraction of the proprieties in my
quoting from a letter from a
friend in New Orleans (Captain
James Dinkins), and adding a
few thoughts of my own, as
this will be putting on record,
even in a fragmentary manner,
incidents and data that is his-
tory, and that will be of mo-
ment to those who follow in the
footsteps of the men who kept
time to the music and movement
of the Army of Northern Vir-
ginia. Said Captain Dinkins:

"I have a life-long friend who
resides in your city, whom I
have not seen for twenty years,
although I have tried to find him
at all the reunions. I have
known him from my early child-
hood, and I cannot point to a
single act of his which I do not
approve. He was the highest
type of the Confederate soldier,
and is also a Christian gentle-
man. I have seen him stand in
a storm of shot and shell without
any evidence of fear or nervous-
ness, and I have known him to
give away his rations to men

less hungry than himself, and
when Generals Lee and Jackson
call the roll he will stand in the
front rank there as he did in the
'60s.

"I refer to the Rev. Dr. J. A.
Hackett."

This loved and honored gentle-
man, working and moving, con-
tinually in our midst, is one of the
most modest and peaceful of men,
and yet in the strain and stress
of fearful war he was as brave
and fearless and noble as any
man who wore the gray. He
went to the army as a member
of Company C, Eighteenth Mis-
sissippi Regiment, becoming a
member of our late distinguished
congressman's, Col. O. R. Single-
ton's old company, raised at
Canton, Miss., from the very
flower of the young manhood of
the State. He served some time
with this company heroically,
after being made chaplain of
this regiment.

He went into every engage-
ment in which his old company
participated, from the commence-
ment to the close of the war—
Manassas, Leesburg, William-
burg, Seven Pines, the seven
days' fight around Richmond,
second Manassas, Sharpsburg,
Fredericksburg, Gettysburg,
Wilderness, Cold Harbor, Peters-
burg, Knoxville, Chickamauga,
and was badly wounded at the
second battle of Fredericksburg.

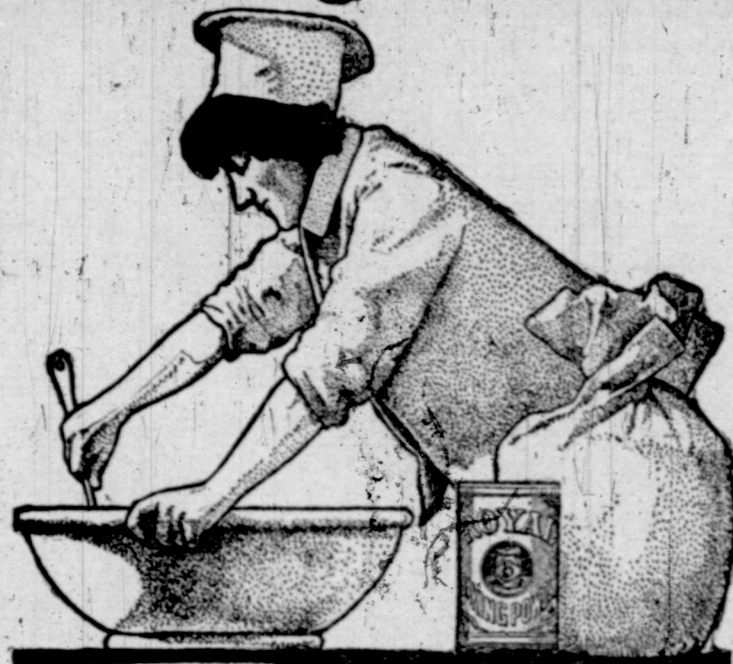
What a record of heroism and
courage is compassed in these
fearful battle fields! The great
battle fields of the world, where
Cesar, Alexander and Napoleon
won renown, witnessed no more
struggles nor daring deeds than
were displayed and won on these
classic fields by the soldiery of
the South.

A soldier of these wonderful
days, with all the heroism and
glory that they imply, what a
brilliant, glorious record, what
an inheritance for those about
him! I emphasize this all the
more to impress upon the young
men of the city and State the
priceless worth of exalted man-
hood and heroism, and to give
them living ideals to strive to
emulate.

It is said of him that, while on
the picket line at Frazier's farm
Captain Johnson sent him out
reconnoitering in the enemy's
lines. It was a dangerous mis-
sion, but that he returned not
only with the desired informa-
tion, but with three armed fed-
eral soldiers he had captured.

Instead of staying at head-
quarters, as most of the chap-
lains did, he remained with his

ROYAL Baking Powder



Makes Clean Bread

With Royal Baking Powder there is no
mixing with the hands, no sweat of the
brow. Perfect cleanliness, greatest facility,
sweet, clean, healthful food.

The "Royal Baker any Pastry
Cook"—containing over 800
most practical and valuable
cooking receipts—free to every
patron. Send postal card
with your full address.

Alum is used in some baking powders and
is most of the so-called phosphate pow-
ders, because it is cheap, and makes a
cheaper powder. But alum is a corrosive
poison which, taken in food, acts injuri-
ously upon the stomach, liver and kidneys.

ROYAL BAKING POWDER CO., 100 WILLIAM ST., NEW YORK.

old mess in his old company, and
often on the march, when men
slept at night, he would remain
up and cook the rations for the
next day. He was constantly
ministering to the sick and
wounded, both as nurse and
chaplain, and preached the Gos-
pel to his regiment in almost
every camp.

He was one chaplain who went
into the engagements and after
they were over devoted himself
to the sufferings and wants of
the wounded and dying soldiers
with that tender and sublime
consideration that characterized
him in the thickest of the contest.
There was not in the Army of
Northern Virginia a man or
chaplain more loved and hon-
ored than Dr. Hackett. His
ministrations and helpfulness
were so tender and beneficial as
to endear him to all, and his
manly modest bearing won all
hearts about him.

It was something fighting the
battles of the day, and then fight-
ing those more trying of the night,
among the wounded and dying
of those he loved. What tender-

ness, what devotion, what loy-
alty to duty, can only be appre-
ciated and understood by those
who have gone through the fear-
ful battle, and the still more try-
ing scenes of a battle field after
a day of terribly carnage.

If he would speak, if he would
write, what graphic and thrill-
ing scenes he might depict, scenes
that would stir the blood and
set the heart aflame; scenes that
are written in blood and that
will stand in the day of final
judgment to attest and glorify
the southern soldiers' loyalty to
duty, home and country; scenes
that would emphasize a chivalry
unwhipped, unstained and that
inculcates itself in the lives and
character of the sons and daugh-
ters of the old southern heroes.

Since the war he has devoted
himself to the high calling of the
ministry, and to the building of
the waste places, fighting quietly
the greater, nobler battle of duty
and life with the same courage,
zeal and devotion that he did
the battles of his country.

No man walks the streets of
this city who typifies the most

exalted character and ennobled
manhood of the south, who has
a better record as a soldier and
man and who is more loved and
honored than the Rev. J. A.
Hackett, Meridian, Miss.—Picay-
une.

MOZLEY'S LEMON ELIXIR.

A Pleasant Lemon Tonic.
Cures indigestion, headache, malaria,
kidney disease, fever chills, loss of ap-
petite, debility, nervous prostration, heart
failure, and appendicitis, by regulating
the Liver, Stomach, Bowels and Kidneys.

Mozley's Lemon Elixir.
Cured me of indigestion. I had suffered
for ten years. I had tried almost every
medicine, but all failed. Since taking
Lemon Elixir I can eat anything I like.
Leesville, S. C. W. A. GRIFFITH.

Mozley's Lemon Elixir.
Cured me of indigestion and heart dis-
ease, after years of suffering, when all
other remedies and doctors had failed.
Beulah, S. C. N. D. COLEMAN.

Mozley's Lemon Elixir.
I have been a great sufferer from dys-
pepsia for about fifteen years, my trouble
being my liver, stomach and bowels,
with terrible headaches. Lemon Elixir
cured me. My appetite is good, and I
am well. I had taken a barrel of other
medicine, that done me no good.
CHARLES GIBBARD.
No. 1515 Jefferson St., Louisville, Ky.

Lemon Hot Drops.
I had for several years severe ulcerated
sore throat, causing much pain and un-
easiness, as there was considerable hem-
orrhage when coughing. I bought one
bottle of Dr. Mozley's Lemon Hot Drops.
It gave me almost immediate relief.
Have used it only twenty-four hours,
and my throat and cough is almost en-
tirely well. It is certainly an efficient
and speedy remedy. A. F. THOMPSON.
116 Forsyth St., Atlanta, Ga.

Mozley's Lemon Hot Drops.
Dr. W. E. Bingham, Druggist, North
Port, Ala., writes: Dr. Mozley's Lemon
Hot Drops is the most saleable and best
remedy for coughs and colds I ever sold.
Sold by druggists. Twenty-five cents
per bottle. Prepared by H. Mozley, M.
D., Atlanta, Ga.

WINTER EXCURSION RATES.
Effective Oct. 15th, 1901, excursion
rates are placed on sale by the Southern
Railway to all principal winter resorts
of the South and Southwest. Ask any
agent of the Southern Railway for full
information.

F. R. HARDON,
720 Canal Street, Up Stairs,
NEW ORLEANS, LA.
It is our pleasure to announce
that we are prepared to fill all
orders in our line of business,
which is exclusively MILLINERY.
That our styles and correct
prices give satisfaction.
Respectfully,
F. R. HARDON.

Notice, Trappers.
Send 75 cents for book, by mail, of com-
plete instructions in the "Art of Trap-
ping," preparing and shipping furs, skins,
etc. Ship your furs, dry hides and wool
to John White & Co., Louisville, Ky.

Dr. H. H. HARRISON,
Practitioner in the City of Jackson.
Office and Consulting Rooms over Har-
rington's Drug Store, 338 West Capitol
Street. Near the Edwards and Lawrence
Hotels.



Small crops, unsalable veg-
etables, result from want of

Potash.

Vegetables are especially
fond of Potash. Write for
our free pamphlets.

GERMAN KALI WORKS,
93 Nassau St., New York.

A Private Letter.

DEAR BRO. BAILEY:—THE
BAPTIST gives us much that is
pleasing and helpful, as well as
the sad and sorrowful. Our
State will miss Col. Power.
He has been a public man and
such a good and trustworthy
man so long that it will be hard
to fill his place.

We are glad to learn of the
bright prospects of our schools.
To these we look for our leading
men and women in all depart-
ments of State and religious
work for the future. God bless
the noble teachers in these
schools.

The prospects are brightening
all the time in China. The peo-
ple are buying and reading our
tracts and books in great and
increasing numbers. We so much
wish that our China Baptist
Publication society was equipped
with a ten thousand dollar plant
in buildings, presses, type etc.,
that we could take all the work
that is knocking at our door for
acceptance.

There are many applicants for
baptism. The two weeks just
past over, 30 have been bap-
tized. And largely over two
hundred during this year.

Old missionaries are returning
and new ones are coming, so
that we are greatly encouraged.
The Lord bless you in your work.
I am yours fraternally,
E. Z. SIMMONS.

A Traveling Pain.

There is no disease quite so peculiar as
rheumatism. The pain which is in the
little finger today may be in one of the
toes tomorrow. And so it travels all
over the system, seeking an outlet, and
finding none it settles permanently in one
place, and from its home other pains
start out, and settle down and multiply.
Dr. Drummond's Lightning Remedies for
rheumatism attack the disease from all
points at once, and their work is always
successful. If your druggist has not got
these remedies, write to the Drummond
Medicine Co., New York, and describe
your case. Agents wanted.

Your Home. . . Is Not Complete

Unless you have a Piano or an Organ in
it. Either will help to make it attrac-
tive to your children and make them
enjoy their evenings at home. We sell both
in such a way that you can have no ex-
cuse for not buying one! We generally
make the terms to suit the purchaser.
Our line is so varied in price, quality and
style that we know we can suit all. We
handle the Knabe, Kimball, Stief,
Haines, Blasius, Regent, Albright, United
Makers, Hime and Whitney Pianos;
Kimball and Ann Arbor Ried Organs and
Kimball Pipe Organs. We also carry a
full line of small musical instruments and

sheet music. If you are in the market for anything in our line, just drop us a pos-
tal card and we will send you catalogues with prices and terms. Mail orders will
receive our prompt attention.

PATTON & WHITE,

315 EAST CAPITOL STREET

JACKSON, MISS.

Sunday School Board

SOUTHERN BAPTIST CONVENTION.

J. M. FROST, Corresponding Sec'y.

New Features But Same Prices. Beginning with issue of January, 1902,
the Periodicals will have several new fea-
tures.

- | | | |
|--|---|--------|
| 1. ENLARGEMENT OF TEACHER—in size of
page, making addition of an equivalent
of about eleven pages. | THE TEACHER (enlarged) | \$0 12 |
| 2. BIBLE CLASS QUARTERLY—40 pp. same
in size as new size of Teacher. For se-
nior grade work. 4c. per quarter. | BIBLE CLASS QUARTERLY | 04 |
| 3. ADVANCED QUARTERLY—Same high
grade and same size as now, with some
new features. | ADVANCED QUARTERLY | 2 |
| 4. INTERMEDIATE AND PRIMARY QUARTER-
LIES—Enlargement in size of page, with
other decided improvements. | INTERMEDIATE QUARTERLY | 2 |
| 5. KIND WORDS WEEKLY—Enlarged to
eight pages, and very superior in every
way. The very best paper for our
young people and popular with those
who are older. | PRIMARY QUARTERLY | 2 |
| 6. MISSIONARY COURSE—Prepared with
care and ability, and running through
the entire series of Periodicals. | THE LESSON LEAF | 1 |
| | THE PRIMARY LEAF | 1 |
| | WEEKLY KIND WORDS (enlarged to
8 pps.) | 13 |
| | KIND WORDS (semi-monthly) | 6 |
| | KIND WORDS (monthly) | 4 |
| | CHILD'S GEM | 6 |
| | BIBLE LESSON PICTURE | 75 |
| | PICTURE LESSON CARDS | 2 1/2 |

B. Y. P. U. Quarterly

For Young People's Prayer Meetings.
Per quarter, 10c.; single copy, ten or
more to same address, 6c. each.

Samples Free.
Baptist Sunday School Board, 167 North Cherry Street, Nashville, Tenn.



Jackson, Miss., Dec. 2, 1901.
Mr. A. J. Harris, Jackson, Miss.:
Sir—I am pleased to state that
I am satisfied in every respect
with the Chicago Typewriter re-
cently bought of you. It does
all that it is recommended, and
the work compares favorably
with that done with a high-
priced machine. In addition to
the saving in the price and the
simplicity of the machine, the
feature I like, is the convenience
in carrying when needed else-
where than in the office. I do
not hesitate to recommend it.
EUGENE COLMER.

A. J. HARRIS, Agent., Jackson, Miss.

SEND THREE HAIRS FOR FREE MICROSCOPIC EXAMINATION.



Take three fallen hairs from the morning combings and mail them to Prof.
J. H. Austin, the celebrated scalp and skin specialist of years standing and national
reputation, who will send you absolutely FREE a Diagnosis of your special case
after making a minute examination of your hairs under his specially constructed
and powerful microscope. There is no charge whatsoever, and in addition he will
send a special prescription for your case put up in a little box, also absolutely
FREE. When you are cured of DANDRUFF which is the forerunner of bald-
ness, and grow NEW HAIR Prof. Austin asks that you tell your friends about it.
SEND NO MONEY. If you are already partly or totally bald write and find the cure.
SEND 2c FOR POSTAGE. WRITE TO-DAY TO
PROF. J. H. AUSTIN, 132 McVicker's Theater Building, Chicago, Ill.

Sunday School Teacher's Training Course.

NO. 1.

The Book We Teach.

No one can teach what he does not know, a pupil may learn in spite of a teacher's ignorance, but never on account of it; a knowledge of the Bible is, therefore, essential to successful teaching in the Sunday School, because the Bible is the textbook of each school. No one would be permitted to teach in any school who could not pass a satisfactory examination on the textbooks; is it not as important that a teacher in the Sunday School should be familiar with the book he is expected to teach?

The word Bible means book, and therefore *The Bible* means *The Book*, the book of all books. It is usually published in one volume, but this volume is divided into two principal parts known as the Old Testament and New Testament. These principal parts consist of 66 books; the Bible is, therefore, a library of 66 books; 39 of these books belong to the Old Testament and 27 to the New. A very good way to teach the number of books in each Testament is to write the words OLD TESTAMENT on the blackboard and have the class to count the letters in each word, putting the figures down 3 9; the figures placed thus give the number of books in the Old Testament; if we substitute the word NEW for OLD and have the letters counted, the same way, stating the result thus, 2 7, we get the number of books in the New Testament.

While we do not know certainly the writers of the different books, yet we can approximate the number of persons who engaged in this work, and who has been called the A. B. C. of the Bible has been constructed by some workers. This is written as follows:

3 Authors
6 Books
1 Centuries

and shows that 36 authors (or writers) wrote 66 books during 16 centuries, or between 1491 B. C. and 100 A. D.

The books of the Old Testament are divided into three classes, viz: Historical, Doctrinal and Prophetical. These names indicate, of course, the character of information contained in each book, history, doctrine and prophecy. A doctrine or historical fact may sometimes be found in one of the prophetical books, but that is not the general rule. The books in these classes are, 17 Historical, 5 Doctrinal, and 17 Prophetical, and come in the following order: Historical (initials only are given), G., E., L., N., D., J., J., R., S., S., K., K., C., C., E., N., E.; Doctrinal, J., P., P., E., S., S.; Prophetical, I., J., L., E., D., H., J., A., O., J., M., N., H., Z., H., Z., M. The first five books are called the Pentateuch; by the Jews, The Law. They are classed as the Earlier Historical Books to distinguish them from the other twelve. The first five prophetical books are called the Major Prophets, the other twelve the Minor (or Lesser) Prophets. In order to teach children to remember the order in which the lesser prophets come a little jingle is sometimes used, as follows:

Ho, Jo, Am,
Ob, Jo, Mi, Na,
Ha, Ze, Ha, Ze, Ma.

Thanksgiving Service.

Blue Mountain Church held today the Thanksgiving service suggested by Bro. Rowe and took the annual collection for sustentation. I have not learned what the collection amounted to. Rev. J. D. Anderson preached the sermon, taking as his text the great commission and emphasizing especially the "Lo, I am with you." The sermon was excellent, and the service helpful and uplifting. Other churches in Tipah Association will hold similar services soon. Our pastors realize the appropriateness of Bro. Rowe's suggestion. I write this

especially to urge every other pastor in the State to act upon Bro. Rowe's plan and hold at some early date a Thanksgiving service, to praise the Lord for His abundant blessings on our work for this year and ask for continued prosperity. It seems to me I never in my life read as many reports in one year of great revivals and large numbers saved. In the first place, this special thanksgiving is right. In the second place, it will be helpful to our people and will increase their consecration and generosity. It is impossible for the heart to be really grateful without being liberal and generous. A thankful heart with a tight purse string is as much a contradiction as an honest thief.

Very truly,
B. G. LOWREY.

SUCCESS

The Magazine of Inspiration, Progress and Self-Help. No other magazine has so great and lasting an influence upon its readers as *SUCCESS*. None is so eagerly read, or so widely quoted. Each month 1,500,000 readers find in its columns just what they want. *SUCCESS* is a magnificently illustrated, forcibly edited, up-to-date monthly magazine, with a distinct literary flavor of its own. It appeals to all ages and all classes.

THE BEST OF EVERYTHING

That is what its readers pay for and get. Its illustrations are famous. Its list of contributors, in addition to many eminent writers of the day, includes successful men and women in every walk of life who cannot be induced to write for any other periodical. Each number is supreme in

FICTION, POETRY, ART and HUMOR

Practically every copy of *SUCCESS* is sold by the 15th of the month of issue. No free sample copies can be sent. Buy the current number of your newsdealer, or better still, if you would be sure to obtain *SUCCESS* 10 CENTS in your subscription for a year. A Copy for the year, \$1.00.

The SUCCESS COMPANY, NEW YORK



Matthew Henry's Commentary

Are the best, because they contain all that any other editions do; and more, too, for ours have the Prefatory Notes by Dr. John A. Broadus, the illustrations and extensive foot notes—all of which are valuable and are not to be found in any other editions.

They are printed on good paper and are well bound in durable cloth.

3 volume edition only \$6.00
(Original price \$10.00)

6 volume edition only \$7.20
(Original price \$12.00)

Whitfield, when asked where he studied theology, replied, "On my knees, reading my Bible and Henry's Commentary." Whitfield read it continuously through four times.

THE BAPTIST,
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Deaths.

Rev. J. D. Stone.

Rev. J. D. Stone was born June 8, 1845, was converted and joined the church July, 1867. Begun his ministry in 1874. On the 17th day of May, 1901, he departed this life in the full triumph of a Christian faith, leaving two daughters and four sons to mourn his loss, the wife of his youth preceding him by a few months. In his last illness he was surrounded by his sons and daughters and a loving and faithful wife who remains to those with all the bereaved, the loss of the good and noble father, husband, preacher and citizen.

The ministerial labors of Bro. Stone were performed among the churches of the Bethlehem Association and those contiguous to it.

Reared upon the farm, with limited resources, and in a section of country where educational advantages were very limited, he grew to manhood without such training as he would gladly have taken, and such as would greatly have assisted him in the work of preaching the gospel. But, with splendid native ability and fervent piety, he yielded promptly to his conviction of duty to preach the gospel. Brought with hope, and a firm trust in God, he overcame many an opposing obstacle, and the favor of God rested upon his labors. Bro. Stone's temporal affairs were of such a character as to require his time to be spent on the farm, working with his own hands to support his family. His demand was so urgent and absorbing as to leave him little time to study, and his lack of access to such books as would have been helpful, necessarily limited the range of his thought and thereby forbade the possibility of rapid and marked development. But he was neither discouraged nor dismayed at these difficulties. By prayer, meditation and the regular exercise of the gifts and graces which God gave him, he became one of the best preachers and wisest pastors in all our country. As he was relieved from the necessity of continuous attention, to the support of his family he studiously gave himself up to study, that he might prove a workman that need not be ashamed, rightly dividing the word of truth. In the last years of his ministry his growth in facility and preaching power was marked by all who knew him. He was noted for his moral earnestness, his good judgment, his kindness of heart, his deep sympathies with men, the simplicity of his faith in the word of God and in the power of the gospel to save men. We can say, truly, he was a good man and full of the Holy Spirit, and many people were added to the Lord through his ministry. Bro. Stone has left his brethren, both ministerial and lay, an example of patience in well doing, worthy of our imitation. He has fallen in sleep, gone to his reward. God has taken his worker to rest, but carries on his work. Let us, that remain, be loyal to our trust till the Master says, "It is enough, come up higher."

R. A. VENABLE,
W. H. STINSON.

A Valued Life.

A long and useful life came to a peaceful close on the 8th of December, 1901, in Enterprise, Miss., when that mother in Israel, sister Julia A. Robinson closed her eyes, upon the shadows of this sinful world and opened them in light eternal to behold the "King in His beauty." Her earthly life began at Galis Ferry, Conn., on December 16th, 1811. Much of her early life was spent in New York City, where she graduated in Wilbraham Male and Female College, at which time and place she also met her future husband, Mr. Edwin S. Robinson, who afterwards became a Baptist preacher and educator of distinguished ability and great usefulness. On account of health conditions they early sought a home in Sunny Mississippi, where in Natchez, Brandon, Sharon, Pleasant Hill, Garlandville, Paulding and Fellowship, their long and useful lives were spent in noble and effective work for the people and the Master. They were the founders of several excellent institutions of learning, to wit: Centenary College, Pleasant Hill High School, and Paulding Academy, all of which became flourishing and popular schools. Their latter days were spent at Fellowship in their loved employ, teaching the rising generation and preaching the gospel of salvation to the people. In teaching, sister Robinson was an equal in the firm, and nobly did her part, and in preaching, she was a silent but a most efficient partner, whose help and influence was acknowledged by her faithful, affectionate husband and recognized and appreciated by all who knew her. They were the parents of ten children, three of whom died while yet young. Of the remaining seven—three sons and four daughters—all are worthy and substantial citizens, one of whom is the well known and well beloved Rev. T. E. H. Robinson of Hecla, Miss., whose good work in the ministry is in all Southeast Miss., and whose praise is spoken by many people. Bro. Robinson lived to be past 85 years old, dying in 1897, and our sister, his dear good wife, closed her useful life at nearly the same age, being 84 years 11 months, and 10 days old. She was buried at dear old Fellowship by the side of her loved companion, where their latter years had been happily spent. Many will rise up the last day and call them blessed.

J. A. H.

Mrs. Carrie Ferguson Osborn.

Mrs. Carrie Ferguson Osborn, wife of Bro. F. W. Osborn, was born Sept. 29th, 1877, and died Dec. 13th, 1901, aged 24 years, two months and 15 days. From every age of life, even from the nesting infant down to old age, death is constantly claiming his victims, and every fell-stroke of his icy hand brings sadness to some heart or hearts. But among the deaths I have witnessed, no one has ever brought greater sadness or more heart-felt grief than the one here chronicled.

"Miss Carrie,"—for thus we all knew her,—was a favorite among her loved ones and friends. Meek, kind, tender and sympathetic in all her bearings, she was the impersonation of the noble characteristics and gentle graces that enter into the make-up of a truly lovable and useful Christian woman.

We must agree that our grief is more or less selfish, but none the less natural, for only God knows how desolate is the heart of the loved one from whom such a prize is ruthlessly torn away.

Should I write as in my heart, I wish I might, I would mention many of the beautiful graces that entered into the life of our deceased sister. A few, however, must suffice. Unselfishness, or the spirit of self-sacrifice for the good of others, was as those who knew her best will testify—the supreme characteristic of her life; and those who most clearly exemplify this spirit most surely exemplify the Christian Spirit.

Next, I would mention patience in suffering. For more than two months before the angel of deliverance came, she suffered. God only knows how much, but all without a murmur. So true is this that her heart-broken husband, nor her devoted father—Bro. W. J. Ferguson—not even her physician suspected her in any immediate danger. There is no truer test of real strength of character than patience in suffering; and this test was never more beautifully exemplified by any one than it was by "Miss Carrie" during the several weeks of her last fatal illness.

But this letter of loving tribute to her memory is growing too long, and I must close it. In doing so, I treat you—"Frank,"—and her other loved ones—ask not: "Why this dispensation of Providence?" except as you ask that you may know the will of God in your own life, that you may better thereby live for his glory. However desolate your heart, and however untimely may seem her going, all the consolations of the gospel are yours. And when you think of the day of that sad parting here, think also of the glad meeting in the great beyond. The King of glory, was walking in his own flower garden, and plucking one of his own choicest flowers. He carried her, you loved so tenderly, to be with himself, for

"It was not in cruelty, it was not in wrath, the reaper came that day; But an angel visited the green earth and took the flower away." And, in that great cloister's stillness, By guardian angels led: Safe from temptation, safe from sin's pollution, She lives, whom we call dead."

J. L. Low.

Married.

At the bride's home, six miles west of Rienzi, Miss., on Dec. 24, 1901, Miss Esther Holt to Mr. W. M. Dilworth. Mr. Dilworth is a good citizen, and a devoted Christian; the bride is the accomplished daughter of Mr. and Mrs. T. F. Holt, who are prominent Baptists of the Hinkle Creek neighborhood. We hope for them a long and happy union, and may their career have many bright and pleasant recollections. The writer officiated.

WILLIAM E. HUNTER.

Jackson, Tenn.

At the home of the bride's father, Mr. A. H. Peale, Arlington Heights, Natchez, Miss., 6 p. m., Dec. 25, 1901, Rev. Geo. Byron Buttler, D. D., and Miss Susie Henderson Peale. It was evidently a wedding of God's choosing. May his goodness and mercy follow them all the days of their lives.

E. S. P'POOL.

Port Gibson, Miss.

Laughlin-Lyon.

At the home of the bride in Tillatoba, Miss., Dec. 25th, 1901, Mr. Pit Laughlin and Miss Maude Lyon were united in marriage, W. I. Hargis officiating.

Perry-Martin.

At the home of the bride in Harrison, Miss., Dec. 26th, 1901, Mr. C. H. Perry, of Texas, and Miss Mollie Martin were united in marriage. W. I. Hargis officiating. Mr. and Mrs. Perry left on first train for Texas.

Shipp-Landreth. Waller-Buford.

At my home, on the evening of Dec. 29th, 1901, Mr. J. R. Shipp and Miss Anna Landreth, and Mr. R. E. Waller and Miss Nannie Buford, were united in marriage. May God's blessing be upon all these young people.

W. I. HARGIS.

On Dec. the 19th, at the residence of the bride's parents, Amite County, Mr. R. P. Jones to Miss Lela Numery, both members of prominent families of Franklin and Amite Counties. May God greatly bless them in their new home.

J. B. QUIN.

On Dec. the 25th, 1901, at the residence of the bride's parents, Mr. and Mrs. D. P. Walker, Mr. Martin Norman to Miss Lucy Walker. These young people represent two very prominent families of Pike County. We wish for a bright future and a life of prosperity, happiness and joy.

J. B. QUIN.

Another Terrible Case of Cancer Cured by Anointing With Oils.

Adel, Ga., December 10, 1898. Dr. D. M. Byc Co., Dallas, Tex.: Dear Doctors—This is to certify that on the 24th day of last August I began to use your Oils for Cancer, and on the 14th of October the cancer had come out and the place had healed up in fifty days from the time I commenced and is yet well. I can willingly recommend your treatment to any one suffering from cancer. I feel very grateful to you for the courteous manner in which you have treated me. Feel like I can never do enough for you. I will cheerfully answer any letters of inquiry, should any one be so doubtful as I was, if they will write to me for information.

Yours very respectfully,

ALBERT S. SHAW.

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B. F. GILES, President.

Winter Homes in Summer Lands.

The above is the title of an attractive booklet just issued by the Passenger Department of the Southern Railway. It is beautifully illustrated, and fully describes the winter resorts of the South. A copy may be secured by sending a 2-cent stamp to Mr. C. A. Beaucoter, Assistant General Passenger Agent, Chattanooga, Tenn.

We find the clean, white stuff so soiled and torn, that we scarcely recognize it as the one we turned so tenderly and yet so courageously on the day which seemed not only to usher in the New Year, but to give to us new life, new hopes, new longings and aspirations. It requires persistent effort on our part to keep alive those new born thoughts to so nourish them that they may take root and become parts of our being so that when the year closes they shall still be ours. Fresh increase, that the incense from them shall inspire us to form new others for the advent of the next memorial time. Had we strength in ourselves there need be no failure, we could have no vain regrets over broken resolutions and unkept pledges. Could we realize that of ourselves only failure shall be ours, we would turn to God who is the source of all strength, asking that His strength be ours and then and only can we hope to have the smile of divine approval upon our pledges kept, our vows unbroken. Let those of us who have turned the leaf for things

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Memphis, Tenn.

This young man shows more bravery than facing the enemy's bullets. It was an outrage on justice and common sense for the Attorney General to set aside the acts of Congress and retain the Army saloon and force the soldiers that left home to fight Spain to be forced to be detailed to dispense liquors to their comrades. Since the last session of congress made the law so plain; the money of the distillers and Brewers were powerless, and the recommendation of Secretary Root will have more weight than all the little 2x4 officers that wanted the "canteen" reinstated to make it convenient for them to get their liquid refreshments.

So the drink evil has become a national bondage. As in the time of Habakkuk, "the wicked devour eth a man that is more righteous than he." The brewer and the gin-seller capture men in multitudes "as the fishes of the sea." In the drag-net of rapacious sel-

Rev. F. M. Martin, Van Wyck, S. C.: "It is the best Dyspepsia medicine I have ever found."
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The Texas Baptist Standard too Christmas.

The Argus came out in a splendid Home Number.

Dean Herbert, of the University of Chicago, is wintering in Florida.

We were also honored with a visit from Pastor Varborough and wife.

We had the pleasure of meeting in our office yesterday Rev. J. L. Low and wife, on their way to Laurel, their new field of labor.

Brethren J. M. Franklin and Meyers, of Magees, visited our rooms yesterday, dispensing good cheer, and leaving material aid.

Pastor McComb called for a minute to tell us what he knows—His work always does well, and was never in better condition than now.

Colgate University has 172 members in its student body, and 22 in its faculty. Mississippi College has over 200 students with 8 in her faculty.

The Western Recorder gave its readers a treat to things rich and racy on "The Virtue in Majorities," on which the last word has not been said by a good many.

Dr. W. L. Bowman of Norfield, while in the city placing his son in the Harris Business College, honored this office with his presence, and money for THE BAPTIST.

Sister R. E. Foster, of Shiloh, and Mrs. D. W. Patterson, of Oakland, send money to help pay postage on THE BAPTIST to foreign missionaries who are Mississippians.

Prof. Landrum Leavell, of Jefferson College, and one of the leading lights in our State B. Y. P. U. work, stopped into THE BAPTIST office on his return from the holiday outing.

The University of Chicago has assets to the amount of \$12,364,216, and a productive endowment of over \$7,000,000, and yet her running expenses showed last quarter a deficit of 68 per cent, which was made up as usual by Mr. Rockefeller.

Mr. Depew, the unique after-dinner speaker from New York, was married to Miss May Palmer, in France last week. He had to have three ceremonies, one by a Catholic priest, another by an Episcopal rector, and still another by the American consul.

The Leland Stanford Jr. University (cal) now has practically an endowment of \$50,000,000.

Mr. Marconi says—and Mr. Edison says that he believes him—that, he has received several wireless messages across the Atlantic Ocean in the last few days.

Gen. T. J. Morgan says that there were 200,000 negro soldiers enlisted in the Union Army, and that the first schools for freedmen, were "Camp Schools" for the negro soldiers.

Roscoe C. Bruce, son of Mississippi's sometime famous negro (?) senator, has just been elected orator of the graduating class at Harvard by a majority of 200, in a class of 369. We are sorry for the "poor whites" at Harvard.

Dr. Searcy, the Biloxi Bishop, gladdened our Sanctum with his presence this week. He speaks hopefully about everything—his own work, our work and and everybody's work. The Doctor has absorbed so much sunshine in his day that he cannot help dispensing sunshine wherever he goes.

Now we have it, Mr. Chapelle says that he was sent to the Philippines by the Pope, of Rome, and the President of the United States. That accounts for his going in a government transport, and for all the hobnobbing that has been going on at Washington since his return. Enough of that sort of a thing is enough. The government has no religious interests over there, or anywhere else.

After serving the Immanuel Baptist Church, Chicago, as Superintendent of her Sunday School, for over twenty years, Mr. B. F. Jacobs has resigned, on account of poor health. He is the most widely known Sunday School man now living, perhaps. To him more than any other one man, is due the credit for the excellent Sunday School literature that now is found in all our schools. He headed the movement for the uniform lessons.

Improved Service to the East via Southern Railway.

Beginning December 18th, the Southern Railway will shorten its schedule between Greenville, Miss., and all points north. Train No. 38 will be made a first-class passenger train and will leave Greenville at 4:40 p. m. instead of 3:20 p. m. This train makes close connection at Birmingham with through sleeper for Washington, Baltimore, Philadelphia and New York.

For further information, tickets, sleeper reservations, etc., call on any agent of the Southern Railway, or write to C. E. JACKSON, Traveling Passenger Agent, No. 2019 First Ave., Birmingham, Ala.

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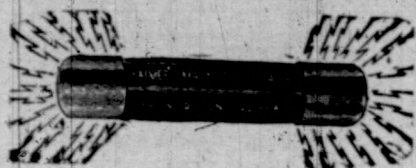
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John Wesley's Spoiled Sermon.

It is related that a certain farmer once went to hear John Wesley preach. The farmer was not a converted man, he cared little about his religion. On the other hand he was not what we call a bad man. His attention was soon excited and riveted.

John said he should take up three topics on thought—he was speaking greatly about money.

His first head was: "Get all you can." The farmer nudged a neighbor, and said "This is strange preaching! I never heard the like of this before! This is very good. Your man has good things in him. This is admirable preaching."

John discoursed of "Industry" "Activity," "Living a Purpose," and reached his second division, which was, "Save all you can." The farmer became more excited. "Was there ever anything like this?" he said.

Wesley denounced thriftlessness and waste, and satirized the wicked willfulness which lavishes on luxury; and the farmer rubbed his hands as he thought: "All this I have done from my youth up, and what with getting and what with hoarding, it seemed to him that salvation had come to his house."

But Wesley advanced to the third head, which was "Give all you can." "Ay, dear, ay, dear," said the farmer, "he has gone and spoiled it all."—Ex.

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